

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth from Zion."—MICAH IV: 2.

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DISCOURSE BY PRESIDENT GEORGE Q. CANNON.

THE following discourse was delivered by President George Q. Cannon, at the Sixty-fourth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints, in the Tabernacle, Salt Lake City, Utah, Friday morning, October 6, 1893:

By request of President Woodruff, I arise to make the opening remarks to the Conference. This is our sixty-fourth semi-annual conference, and we meet together this morning under circumstances that, in some respects at least, are exceedingly favorable to us as a people. We have our trials and our difficulties to contend with and overcome; but we are in a state of probation, and it is not to be expected that we shall be free from the ills that trouble humanity and that are consequent upon an earthly existence; in fact, as Latter-day Saints we have been assured, among other things, that we should have trials to contend with, and they would come in various forms, to test our faith, to prove us and to give us that experience which is so necessary for us in our future careers.

We have had, since we last met, considerable trouble in financial matters. You all are doubtless aware of this. You have no doubt felt it individually, as we have felt it as a church. Probably at no time in our previous experience have we had to contend with pecuniary embarrassments as we have had of late. It is not necessary that we should dwell upon the causes that have produced these embarrassments; they are familiar to you all. You know the burdens that the Church has had to bear. But the people, in very many instances, have responded willingly to the calls that have been made upon them. We know of brethren who have run in debt in order to furnish means that they subscribed for the completion of the Temple, and the burden was borne, I may say, joyfully

by the brethren and sisters. We resolved that with the help of God we would finish the Temple and dedicate it to the Most High on the sixth day of April, 1893. The Lord helped us to keep that resolve, and He abundantly poured out His Holy Spirit upon us in testimony of His acceptance of that glorious work. But the people have felt this burden—that is, they have felt the debts that they have been compelled to incur. The Church collectively, represented by the trustee-in-trust, has also felt this. Nevertheless we have been greatly blessed in having abundance of food in our valleys, and sufficient shelter, and comfortable houses in which to dwell. Contrasting our circumstances in these days with the past, we have abundant cause for thanksgiving and for glorifying our God.

It is very interesting to see the favorable condition of affairs abroad, so far as we are concerned. The wrath of man has been turned aside from the people of God. Who could have thought a few years ago, when we were surrounded, it might be said, by a feeling of intense enmity and hatred, and a spirit that seemed anxious for our destruction, that such a wonderful change would occur within so short a period in regard to public opinion? The recent visit of the choir to Chicago, with the First Presidency, has been most gratifying in its results. I believe it has done more good than the preaching of a large number of Elders could have done, and we were received with the utmost consideration and kindness. I cannot mention anything that is more illustrative of the changed feeling than to state that the House of Representatives has passed the bill returning to the Church its personal property. This shows the disposition that is being manifested to treat us with that consideration and fairness with which other citizens of the Republic are treated. Well, we can praise our God for His mercy and kindness to us, because this is in fulfillment of the promises which He has made. He has told us that when we should pass through the deep waters He would be with us, and He would sustain and deliver us; and we this day, in this conference, can praise and glorify His name with all our hearts for having fulfilled His promises to us. We are living evidences of the truth of that which He has told us.

Throughout our valleys we have reasonably good crops. In some places they may be a little short; but there has enough been raised to sustain us and all who are dependent upon us, including our flocks and our herds. I do hope, as we all must, that throughout all these valleys no cry of distress shall ascend to God our eternal Father, not even from an animal; but that we will administer of that which the Lord has given us to supply the wants of all the children of men who may be brought in contact with us and be destitute, and especially to those who belong to the household of faith. Our teachers, our bishops and our Relief Societies should take great pains to see that there is no want, and that there will be no want this winter for fuel, for shelter, for food, or for necessary clothing. We can in no way better show our gratitude to our Father in heaven for that which He has done for us than by administering to our fellow creatures; for if we do not love our brother, whom we have seen, how can we love God, whom we have not seen? How can we better show our love for our

great Creator than by taking care of His children, and thus return to them, in some measure, the kindness that He has shown to us?

We have, as you know, done all in our power to promote the manufacture of sugar in our Territory. The First Presidency and the Twelve have taken upon themselves individually, as well as in their organized capacity, very heavy burdens in order to carry out this project. We were impressed and impelled to do this by the manifestations of the Spirit of God through our President and to each one of us who received that testimony. We felt that this was right, that it was an enterprise that should be taken hold of; and though we have had many obstacles to contend with, the greatest of which has been the difficulty of raising money, we have carried the load as best we could, and we have the gratification this season of feeling that the Lord has been very kind indeed to His people. He has blessed their fields. He has blessed the crops of beets. We are told that they are yielding very generously of saccharine matter, and that the prospect is we shall have good returns in sugar, and begin to be able to meet the obligations which rest upon us. We want to speak favorably of this enterprise. We want to urge it upon the Latter-day Saints. We want to say everything in its favor to sustain it and make it a success, to furnish employment to our people, and to give our farmers remuneration for their labor, helping them to produce a crop for which they will receive money, and also save the money at home that would otherwise go out of our Territory for the purchase of sugar. This is the true policy. It is the true way to build up Zion.

We must turn our attention to these matters and discard all foolish theories and all unwise conduct. There has been a great deal of it in this country about this sugar-factory. It has been dragged into politics—a thing that ought never to be done. We want to lift it out of that. We want to look at these matters as servants and Saints of God, and when God tells us to do a thing, to do it. God has called us to build up Zion in the earth, and He will build it up His own way, and not according to the theories of man. It is our duty, when He gives us a command, to go to with our might and fulfill that command. If we do that, He will always stand by us, and sustain us, and carry us off triumphant over every obstacle.

I rejoice this morning in being able to make this statement concerning our sugar-factory. The prospects for it are good, and we need the means that the sale of the sugar will produce. If we could manufacture enough to supply our entire Territory, it would be a grand thing for us, and for the entire country also. We hope that you will all take hold of this, buy the stock, and help carry the load, and not leave it on the shoulders of the few.

[TO BE CONTINUED.]

THE ELECTIONS IN UTAH.

THE recent elections in Utah have been interesting for two reasons. Several cities have changed politics, and the Liberal, or Gentile, party has

received a death-blow. In Salt Lake City the citizens joined in a movement which had for its object the ousting of the clique that for the past two years had been running the city's affairs, and had ruined the city's financial reputation by an extravagance never before heard of. This combined movement proved successful, the citizens who had fought for their city, without regard to politics or religion, having won the election. For legislators, however, the three tickets—Republican, Democratic and Liberal—were placed in the field and the Liberals elected eight out of nine. In Ogden, formerly Democratic, the Republicans elected all city officers, four out of ten councilmen and their representatives in the two houses of the legislature. This was greatly due to the Liberal party having disbanded in that city. Provo elected a Republican administration; it was formerly Democratic. Logan, for the past two years Republican, elected a Democratic ticket. Summit County, formerly Liberal returned Republican majorities. While not a Republican sat in the legislature two years ago, five have now been elected to the Council and eleven to the House, so far as present returns give accurate figures. This means sixteen members out of thirty-six. The great result of the election, however, is found in the following extract of an editorial in the Salt Lake *Tribune*, a paper which has been one of the bitterest and most unscrupulous enemies of the Latter-day Saints. It appeared three days after the election and speaks for itself:

"Some of the best and truest men of the Liberal party, considering the full situation, declare that the time has come when a full trial of the people of Utah on the American plan should be made. They urge that if the experiment prove a success, we will all be glad, for that is what we have all been always hoping for; if it fail, it will be easier to successfully appeal to the American sentiment then, than as though we were to keep up the division, and supply to the opposition such excuses as are given for the work on Tuesday last. We subscribe to that view. We think all Liberals should remain alert Liberals, that is, they should always keep a zealous watch on events as from day to day they transpire, but *should cease to act as a separate political organization*. We think if the bulk of Liberals decide that this is best, they should at the same time determine in the new line to perform their duty as American citizens. When anything right shall be done, they should give it hearty support; if anything wrong shall be attempted, they should cry out against it and call upon the Mormon people to help them in the work. All working together we can make a great State of Utah; if the members generally of the Liberal party perform their full duty on the line marked out above, and fail, it will not be their fault, and they can then appeal to their own manhood for defense, and appeal to the judgment of a candid world for their vindication."

CLOSING OF THE UTAH EXHIBIT.

MR. GEO. D. PYPER who recently returned from Chicago gave an account to the *Deseret News* of the closing of the Utah exhibit at the World's Fair from which the following extract is taken:

"The Utah building and mining and agricultural pavilions closed with the booming of cannon, and the day ended to our representatives with a quiet sociable at the commissioner's office. All expressed satisfaction at the manner in which Utah had been brought to the notice of the world. What we had there was good. In the agricultural department, of which I had charge from May 1 until the close, our products were equal to the best. We were not able to make a corn palace out of the pavilion, as funds would not permit this, but we placed in an attractive way what had been collected by Prof. Sanborn, the chief of this department, and the result was that people interested in agricultural work were pleased with our show. Even the superintendents of states whose exhibits were embellished with corn and grain to a remarkable extent assured me that ours was the common sense way of showing grain and grasses, and many regretted the outlay they had gone to in this regard. Professor Sanborn's idea was to show what we could produce rather than how prettily we could show it. The latter was too expensive, to some extent, to be permitted. That we had good products is shown by the awards to this department, which so far have been announced as follows: One medal for sugar, one for relief maps showing the irrigation system of Utah, one for best exhibit of farm photographs, one for alfalfa seed, one for wheat and barley, four for oats and one for display of grasses. We are still looking for one for Rowe, Morris & Summerhays' flag and one for potatoes, alfalfa and timothy. The mining and other departments received many awards which have already been announced.

"During the past six months this Territory has been better advertised than ever before. The entire contingent from Utah have talked themselves hoarse and distributed much literature, and the value to the Territory has been double the amount expended."

CONVERTED TO BUDDHISM.

THE Buddhists can boast of an American convert to their faith in the person of Mr. J. W. Strauss, of New York. The gentleman was born of Jewish parents but embraced Christianity in later years. The doctrines of this religion, as he understood them, being insufficient for his spiritual wants, he turned his mind toward the theology of the Orient and finally determined to study more thoroughly the principles of Buddhism. He went to Chicago and became an attentive listener to the addresses delivered at the religious congress. The lecture of Dharmapala, a Buddhist, of the Brahmo-Somaj sect, captured him and he became a disciple of that school, being initiated in the brotherhood in the presence of a large gathering.

Mr. Strauss is spoken of as a highly educated gentleman, who has devoted the greater part of life to religious investigations. It is therefore, perhaps, all the more startling that his close attention to the various religious speakers at Chicago, during the famous parliament of divines of almost every shade, should lead him to decide for Buddha. It is not known

whether the exponents of Christianity have made any converts during the congress.

Buddhism is the religion of about four hundred million people. Its origin is traced to Hindostan and it has existed for at least 2500 years. The name is from Buddha, a mysterious personage who is looked upon as the founder of the system. It means "the Wise," "the Enlightened."

According to this religion, when a man dies he is immediately reborn in some new shape, which may, according to his merits, be all the way from a worm to an angelic being. And if his sins be so many that his re-appearance in a slave, a woman, a plant or an odious animal would be no adequate punishment, he will be born in one of the 136 hells that are prepared for such cases and situated in the earth's interior. This transmigration of souls is one of the most important doctrines of that faith.

Salvation is sought in "Nirvana," which is supposed to mean simply annihilation. All existence is looked upon as a curse and full happiness is attainable only in extinction. The way to "Nirvana" goes through faith, judgment, language, purpose, practice, obedience, memory and meditation, provided all these are of the right kind.

Of the moral precepts of Buddha some are of universal obligation. Those who break them must be reborn to greater misery. Not to kill, steal, lie, commit adultery are among these. Other precepts are binding only on those who enter a religious race for "Nirvana." They must fast, abstain from dance, theatrical performances, songs and music and such things. Charity, purity, patience, courage and knowledge are looked upon as essential to salvation, charity in particular.

Every Buddhist is his own priest. The monks have no clerical functions to perform, but they are supposed to look after the education of the people.

Such is a brief outline of the faith of about a third part of the inhabitants of the earth, and with which Mr. Strauss has identified himself. He is probably the first person in America to join the disciples of Buddha and formally adopt their peculiarities.—*Deseret News*.

FACTS AND EVENTS

The French ministry has again resigned, this time after being in power nine months.

Several earthquake shocks are reported from the States of New York and Vermont. Chimneys have in some places been demolished and glass and crockery thrown to the ground.

At Columbus, Ohio, the Chittenden Hotel, the Park Theatre and the Ohio State Bank have been destroyed by fire, the loss amounting to a million dollars. One man was killed by the falling debris.

The records kept at Ellis Island, New York, U. S. A., show that the Jewish immigration during the past year reached 25,678 persons, of whom 10,278 were children, 8,200 male adults, and 7,200 female adults. Of the whole number, 18,884 remained in New York.

The New York *Sun* reports from Wilkesbarre that upwards of 27,000 men were thrown out of employment November 21, owing to a strike on the Lehigh Railway. These men were engaged at about sixty collieries, which will be compelled to shut down because of the strike.

An imperial ukase has been issued giving the Jews permission to settle down in villages belonging to the landed aristocracy in Poland, provided that in such cases the noblemen guarantee the good conduct of their tenants.

The worst earthquake shock ever experienced in Canada occurred there at noon, November 27. A panic prevailed among the pupils in the public schools. So far as ascertained there was no loss of life, but the walls of many buildings were cracked. Reports from the country districts tell of serious damage to manufactories.

A correspondent from Teheran, Persia, telegraphs: A telegraphic report states that 12,000 persons perished by the earthquake at Kuchan. Up to the present 10,000 bodies have been recovered, and 2,000 are still beneath the debris. Cattle to the number of 50,000 were destroyed. The putrified remains of the dead have caused an unbearable stench.

The authorities of the Russian town of Kovno, received instructions to close the local Roman Catholic church. The members of the congregation resented this and occupied the church day and night for the purpose of preventing the orders being carried out. Eventually a detachment of troops entered the building and with drawn swords attacked the occupants, twenty of whom were killed and more than a hundred wounded. The others fled, and in attempting to cross a neighboring river a large number of them were drowned. Many were taken prisoners.

The great Siberian railroad is now rapidly approaching its completion. It is 4,675 miles long, and will have its terminus at Vladivostok on the Pacific Ocean. A St. Petersburg telegram to Ritzau's Bureau says there will be fine opportunities for emigrants. A belt of land sixty-four miles wide along both sides of the road will be thrown open to settlers. The soil is in the main fertile, and the climate is said to be favorable. Iron, copper, zinc and gold mines are found along the route, but, as yet, they have not been developed to any great extent. Coal and salt are found in inexhaustible quantities. The area of this strip of land, which the Russian government intends to give away, is larger than Germany, Holland, Belgium and Denmark combined. This road when completed will place the Chinese empire within a few days' travel of Europe, and a journey around the earth can then be accomplished in forty-five days.

The works of Norwegian dramatists are now in vogue in Paris. Henrik Ibsen's "Folkfejende" met with a very enthusiastic reception by the Parisians a couple of weeks ago, and Bjornstjerne Bjornson's "En Fallit" also received great applause. The latter author is, however, not satisfied with the way his drama was mutilated—the last act being left out entirely. In a letter to *Figaro* he expresses his dissatisfaction with the injustice done him, and he takes the French authors severely to task for their self-conceit in believing that all other nations are anxiously waiting for their ideas and immediately accept them, and that in general only the French start new channels of thought, as, for instance, Lefevre, who wrote lately, "All literary impulses proceed from us," and Victor Hugo, who said that "France could be proud of the literary renaissance in the domain of fiction first given to the world in the preface of 'Cromwell.'" Bjornson says: "I do not know how far I dare protest in a French newspaper against such sayings; but need I say that Goethe certainly could not have drawn his inspiration from Victor Hugo, as the latter was not born when Goethe wrote 'Goetz von Berlichingen'?" That Schiller had no idea of Hugo's birth when he wrote 'Die Rauber'? That the great Danish writer, Adam Oelenschlaeger, had written his sublime 'Vaulundurs Saga' long before the preface of 'Cromwell' had made the first announcement to the world of the birth of French romantic literature? That Thomas Moore drew from other and deeper sources? That Shelley, one of the world's greatest lyric poets, sang hymns entirely original? That the poetry of the Norwegian Henrik Vergeland, one of Freedom's greatest poets, welled up like a mountain stream from the heart of a new-born people, and owed nothing to the romantic literature of other countries? Need I continue and mention Robert Burns, or Henrik Ibsen, whose drama has just been played in Paris? They certainly owe no tribute to French genius."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, DECEMBER 11, 1893.

"PERILOUS TIMES SHALL COME."

THE fiendish outrage recently perpetrated at the Licco Theatre, Barcelona, Spain, has awakened a number of the European nations to a sense of the fearful danger threatening their governments through the spread of anarchism. Some inhuman monster threw two bombs from the gallery into the pit of the theatre, which was crowded with people. One exploded and a stall, filled by a gay wedding party of fifteen, was completely shattered and every occupant killed. Fifteen more have since died, while eighty others are suffering from severe injuries. Other similar outrages are contemplated.

Anarchism is a dangerous element. It arrays itself against the present systems of government, against existing laws and conditions, and against the very principles governing the bodies politic. It is an element which, instead of seeking to correct the errors and to remedy the evils complained of, by legal means, attempts, by death and destruction, to terrify where its voice has been unheeded, or its principles rejected. This element is imbued with a fanaticism that needs but an unguarded word from the leaders to fan into flame its evil passions and produce wholesale destruction of life and property, hurling into one common doom, not only those who have incurred its hatred, but those who, even in the distorted judgment of the anarchist, are innocent.

In several countries in Europe anarchism is spreading and even America was invaded, but there summary justice was meted out to the bomb-throwers of Chicago in 1886. Ravachol was executed for his crime in Paris, over a year ago. Several executions of anarchists have occurred in Spain. Recently an attempt was made on the life of Captain General Martinez Campo, of France, and though he escaped, several lives were lost. An anarchist named Pallas was executed for this crime. A determined effort has since been made to blow up the residence of the commander of the Fifteenth Army Corps, at Marseilles, France. Wholesale arrests have followed and some convictions may be secured, though the inhabitants have become so terrorized that witnesses who dare testify against the malefactors can scarcely be found.

Notwithstanding the severe measures taken against offenders anarchism

is growing rapidly. A feverish unrest is apparent in the social systems of the world. Labor organizations are growing stronger and their demands are becoming heard. Capital has not been accustomed to yield its established prerogatives in the past, and a struggle between capital and labor is the result, these struggles becoming more disastrous each year.

Secret organizations are growing in number and in the boldness with which they proclaim their principles which aim at the overthrow of present governments without presenting any definite basis for the formation of a new and better social structure. In London exists an "Anarchial Council," which has lately sent threatening letters to various "spotted" parties and even warning the colliers to "reform their brutal lives," or be blown up.

In America the "tramp" element is increasing. Men who will not work travel in great numbers across the country, demanding food along the way and stealing where their demands are not complied with. Several hundred unemployed laborers banded themselves together at San Francisco, California, and, threatening to burn the ferry and wharf, compelled that powerful city to give them transportation across the bay. They were at last reports making their way to New Orleans, La. Villages on the way will be made to suffer. Few will have the hardihood to refuse such a body of men what it asks. Though in this case unemployed men of the better, but unfortunate, part of the working classes are seeking to get to such places where work may be obtained, it may not be long before the rough "tramp" element, seeing the success attending such a movement, will inaugurate similar methods. Even now they board trains and ride long distances, the train men being powerless.

On the whole the outlook is anything but reassuring. There is something radically wrong. The tendency of the age is toward a dissolution of government, a change of social conditions, an uprooting of time-honored customs—and what is offered in their stead? An indefinite something which may rightly be termed chaos.

What is the cause of existing conditions? To the dissemination and acceptance of incorrect principles of government may be attributed the present state of affairs. It is indeed "a world gone wrong," and "it will take a God to set it right." The Prophet Joseph Smith was once asked how he governed his people so well. He replied: "I teach them correct principles and they govern themselves."

The Latter-day Saints look with indescribable horror upon the deeds of fanatics who, urged on by Satan, seek the destruction of that which they can not rebuild; they tremble at the devilish ingenuity displayed by these murderers and incendiaries in performing their deeds of darkness, and they mourn over the awful consequences, yet they see in all of this the fulfillment of the prophecy that "in the last days perilous times shall come."

The Saints have repeatedly been counseled to gather; even before being taught this principle the Spirit had whispered a warning to them to flee to Zion, where the Lord would teach them of His ways, and where they could learn to walk in His paths; where they could live in

peace and security when the judgments of God should fall upon the nations. The Saints can read the signs of the times; they see that the wicked are fast filling their cup of iniquity and that the day is nigh "that shall burn as an oven; and all the proud, yea, and all that do wickedly shall be as stubble." Therefore, let the Saints use every endeavor to become pure in heart, to gather with God's people, to obey His laws, and thus be enabled to pass through the ordeal unscathed, but tested and proven. The nations are growing more and more corrupt, while internal dissensions are undermining their foundations till soon they shall crumble into the dust and through their own rottenness be swept from the earth.

J. V. B.

RELEASE AND APPOINTMENT.—Elder M. A. Lewis has been released from his labors as Traveling Elder in the Welsh Conference and has been appointed to labor in the Irish Conference.

CHELTENHAM CONFERENCE NOTICE.—The Cheltenham Conference will be held at the Old Assembly Hall, St. George's Place, Cheltenham, Sunday, December 24, 1893.

WELSH CONFERENCE NOTICE.—The Welsh Conference will be held at 188 Cathays Terrace, Cathays, Cardiff, Sunday, December 31, 1893. Meeting will be held at 10:30 a.m., and 2:30 and 6:30 p.m.

THE ARNOLD BRANCH, NOTTINGHAM.

BROTHER JOHN CUTHERS, of Arnold, Nottingham, writes as follows: "The Saints of this branch are diligently seeking to diffuse a spirit of love and unity in their midst and are enjoying some of those glorious gifts which the Savior promised those who accept the testimonies of his servants. They are grateful to their Heavenly Father for the light and knowledge of the Gospel and for the privilege of assembling together to enjoy the manifestations of the Spirit of God. They held a meeting in this branch Sunday afternoon, November 5, where they bore their testimonies to the truth of the Gospel, and sought to encourage each other to perform their duties in all humility before God. A rich overflow of the Spirit was enjoyed and the spirit of prophecy was poured out upon the Saints. The testimony of each Saint was strengthened and one stranger was converted to the Gospel by the sweet influence which prevailed. Our meetings and these manifestations are causes of great rejoicing, and all feel desirous of pressing onward, growing in knowledge and intelligence, and in strength of faith. We feel that we are indeed blessed."

CORRECTING HISTORICAL ERRORS.

ELDER JOHN BROWN, residing at Kanab, Kane County, writes to the *Deseret News* in regard to the name of the pioneer who had the honor of plowing the first furrow in Utah Territory, as follows: "I see in the index of Bancroft's History of Utah, the name of John Brown, who as-

cended the Twin Peaks in 1847, also of John Brown, Pioneer of 1847, who was cut off the Church. I wish to say that the John Brown who ascended the mountain called Twin Peaks in 1847, and John Brown, Pioneer of 1847, is the same individual, but up to this date he has not been cut off the Church; he it is who writes this article. It was stated in the obituary of the late Robert T. Thomas, who died in Provo a year ago, that he was the last of the advance party of Pioneers who entered the valley on the 22nd of July, 1847, with Orson Pratt. That is a mistake. John S. Gleeson, Henry Walker and myself, all now living in Pleasant Grove, were of that party. There is some dispute as to who plowed the first furrow in Utah. That I cannot decide, although I was there. I was the first man who mowed grass with a scythe to clear off a piece of ground for a turnip patch. This was on the 23rd of July, 1847. How easy it is for errors to get into history."

THE GREATEST LIBRARY.

THE gilding of the dome of the new congressional library in Washington, D.C., U.S.A., which work is now completed, recalls the fact that more gold will be used on this structure than on any other in the world. The building itself is by considerable odds the largest of its kind; it covers no less than four acres. The *Boston Herald*, noting that its dome is two-thirds larger than that of the Massachusetts capitol, goes on to make other interesting comparisons. For instance, the contract for the granite alone was \$1,250,000, the largest contract for stone ever awarded at a single time. The building will not be completed for four years. When finished it will have a capacity, according to the calculations of Librarian Spofford, to accommodate all the books of the world for 100 years to come, and still leave seven-eighths of its available space applicable for other purposes. The rotunda is 140 feet in diameter—44 feet greater than the rotunda of the Capitol. It will be finished in marble from floor to ceiling, and will surpass even the famous reading room of the British Museum. Altogether it constitutes a step towards magnificence in the adornment of the nation's capital which some people of course will criticise, but which will be generally approved. A national art gallery is already a necessity. Provision for such an institution, on a scale of similar proportion and beauty, ought to be made at no distant day.—*Deseret News*.

NOT A "MORMON" HOUSE IS STANDING.

WHILE at Gallatin, Davis County, Mo., Elder Edward Stevenson called upon Major McGee, who is still living at Gallatin and is the oldest gentleman of the "Mormon" days and the only one he could find who lived there at the time of the mobbings of the Saints. Elder Stevenson writes the major is about seventy-five years old and is still a healthy looking man. He is quite actively engaged as notary public and appears jolly. Speaking about the "Mormon war" he says there is not one house now standing that existed at that time. He has a piece of one log house

that was not finished and the only one which remained. This piece of the log he intended to have made up into walking canes, as mementoes of those times. He speaks of the Prophet Joseph as a gentleman in every respect. He said, "The 'Mormons' took me prisoner and thereby I became acquainted with Joseph Smith. I thought much of him. The 'Mormons' treated me first-rate, but the prejudice of those times raged against them beyond bounds. Only think," said the major, "it is fifty-five years ago since I was a prisoner among the 'Mormons.'" He was pleased to learn of the "Mormons" building up the West and of the great display at the World's Fair—with the choir; it was a marvel to many and was the general topic of conversation. Elder Stevenson writes further: "I obtained some papers concerning a suit entered by Bishop Edward Partridge against a large number of citizens of Jackson County, who tarred and feathered him on the public square at Independence, Jackson County, in 1833, when the mob intended to drive the 'Mormon' people out of the country. At the time Bishop Partridge was taken the mob also arrested a companion of his, Brother Allen by name. Both were tarred and feathered. I also obtained an exact copy of the answer made in court by one of the parties engaged in the commission of the outrage."

WHO WROTE THE BOOKS OF MOSES?

UNDER the head of "Absurdities of Higher Criticism," the *Deseret News* contains the following timely and pertinent defense of the commonly accepted author of the Pentateuch:

Certain Bible critics of a rationalistic school assert with great confidence that Moses is not the author of the Pentateuch. They ignore all the historical evidence for the common view on the subject and claim that internal evidence is conclusive against it.

Their internal evidence is briefly this, that the Pentateuch has many passages which Moses could never have written, and that it shows by its fragmentary character that it has several authors; the various names used for God—Elohim and Jehovah—indicate a Jehovist and an Elohist author, and the ritual law bears the mark of a much later time. Ezra is hinted at as the author of the last one, if not actually the "editor" of the whole book, and he, or somebody else, engrafted upon it the myths and legends of Babylon, previous to issuing the work as the books of Moses.

What are the facts?

In the first place, it is admitted by all that there are some parts of the Pentateuch which Moses never wrote. The narrative of his death and subsequent events were added probably by Joshua, and some verses were evidently explanatory by later transcribers. "And the Canaanite was then in the land," and "Moses was the meekest of men," may be expressions of this class. When added, or by whom, is impossible to ascertain by any ordinary means of historical research, but such passages may have been inserted by inspired men and therefore be of equal authority to the original text. At all events, they do not prove that Moses is not the author of the Pentateuch any more than the foot notes in the Doctrine

and Covenants prove that book to be spurious. Such additions and explanatory interpolations do not amount to fifty in all.

As to the fragmentary character of the books, it is not denied that the author consulted various documents for the historical part. Vitranga, we believe, was the first who made this suggestion, but he was far from contending that Moses was not the author. This questionable honor belongs to later and less profound scholars. Moses was a very learned man and it is but reasonable to suppose that he should have availed himself of all that was written before him and which was within his reach. It is also reasonable to suppose that the circumstances under which he wrote would be reflected in his compositions and render them to some extent fragmentary. But to conclude from these premises that Moses was not the author is about as logical as to say that Prescott is not the author of his famous histories of the conquest of Mexico and Peru, because he made use of various other books and documents for his great work.

The argument based on the names for God does not prove all that is claimed for it. It assumes that the two names refer to the same person in the Godhead and, hence, concludes that we have the compositions of two different authors. But if it should be proven that Elohim stands for one divine person and Jehovah for another, the whole argument becomes invalid.

Those who deny the authorship of Moses feel the necessity of naming some one as the probable author. And Ezra is supposed to have written a great part of the Pentateuch, "the priestly code," and perhaps to have edited all of it, and then published it as the work of Moses in order to secure for it acceptance.

Who was Ezra? According to history he was a lineal descendant of Aaron, born, probably, in Babylon during the captivity. He was one of the most learned Jews of his age, and his chief characteristics were humility and fervent zeal for the glory of God. He was eminent for his researches in law and for his sense of honor, and has always been regarded as inferior only to Moses. This is the answer of history. Certain modern critics add that he was also a literary forger, a cheat, a fraud. Can anybody believe that?

But even if Ezra should have conceived the idea of framing a "priestly code" and forging a great name to it, he could not have done it. At that time a great many of the Elders of Israel were living who had seen the old Temple and participated in the services. The ancient law had been read to them periodically and its provisions were well imprinted on their minds. They had taught them to their children and related the circumstances under which they were given. Anything now that Ezra might have been disposed to engraft upon this code would at once have been detected.

Those who would like to have a practical illustration of the force of this argument might try the experiment of publishing a new edition of the Constitution of the United States and "edit" it according to their own notions. How long would it take before their fraud would be exposed?

Then, Ezra had no object to gain by forging the name of Israel's great

lawgiver. When he arrived in Jerusalem the Temple, it seems, was all finished and priests and Levites ordained to the service. (Ezra ix: 1.) His great work was not therefore of a ritualistic but of a moral character. He found on his arrival that a great number of the people, including the priests, had violated the law of Moses by intermarrying with the Canaanites and a reformation was therefore commenced in which he took a leading part. He did not need for this work any new ritual. The question was not of a separation from the Jewish church and the adoption of new rites but of cleansing and purifying the existing church through the enforcement of the moral code already adopted. For this reason Ezra did not need to figure as a literary forger.

That the Jews after seventy years' sojourn in Babylon should have adopted many eastern myths and legends and incorporated them in the sacred records is a supposition altogether too improbable. Look at the Jews of to-day. They have now for centuries wandered as strangers on the face of the earth without country, without a sanctuary and temple service. But how many Christian "myths and legends" have they adopted in their sacred books, or beliefs or modes of thinking! Let the modern critics answer.

Considering the internal evidence of the Pentateuch, it is plain that it was written by one whose every sentiment and sympathy were those of a Jew, and by one, moreover, who was well versed in Egyptian learning and knew the country of Arabia and its people. But Herodotus assures us that Egyptian learning was hidden from all but the priests and members of the royal family, and particularly from strangers. If this is so, where should a Jew obtain Egyptian education? The mystery is solved in the history of Moses and in nobody else within the whole range of antiquity. External evidence is also for Moses as the author. In fact, all the evidence there is goes in favor of the accepted view, while the criticism that calls itself "higher" is content to deny the evidence and substitute for it a "hazardous guess."

UTAH NEWS.

(Summarized from Territorial papers.)

A barn belonging to Wm. Hunt, of Paragoonah, was destroyed by fire, November 7, with its contents. Loss \$4,000.

The citizens of Oasis, Hinckley and Deseret, have effected a permanent organization of the Deseret Chamber of Commerce.

Chris. Rindlisbacher has sued the Rio Grande Western Railroad company for \$10,000 damages, on account of personal injuries.

Robert Mawhinney, machinist for the Marsac mill, Park City, lost two fingers by a battery-stamp falling on his hand. A few days afterwards the same mill was discovered on fire, but very little damage was done.

While Richard Yeates was going down the right hand fork of Logan canyon with a load of wood, the wagon suddenly tipped over, pinning him underneath. Fortunately help was at hand, and he was rescued from his dangerous position without further hurt than a badly sprained knee.

Dez. Rollfe, aged 17, while returning with a companion from Park City, was kicked by a horse, his skull being crushed in. The boy may recover.

John W. Metcalf, of Ogden, was working one of the air-brakes on a train when some portion of the apparatus, broken by the high pressure, struck him immediately over the eye with such force as to render him unconscious.

The hay and straw stacks belonging to Mr. Olsen, who lives near Spring Creek, on the road between Logan and Wellsville, were destroyed by fire, on November 13. The loss will fall heavily on Mr. Olsen, who is a poor man and carried no insurance.

While John Engbeck was engaged in painting a house at Salt Lake City, November 13, the ladder broke, precipitating him to the ground, a distance of about twenty feet. His left arm was broken, and other painful, though not fatal, injuries were sustained.

On November 11, an explosion occurred at the Salt Lake City electric light works, a defective boiler-connection bursting. A hole was blown in the roof of the building. The damage will reach several hundred dollars. The engineers and machinists miraculously escaped injury.

The Rush Lake Valley military reservation, Tooele County, has been relinquished by the war department, and transferred to the interior department for disposal. All settlers who occupied any portion of the reservation prior to 1884 will now have an opportunity to make homestead entries for their farms.

On November 17, the residence of Daniel Murdock, at Marriotts, Weber County, was burned to the ground. At the time the fire started the members of the family were asleep, and, as the wind was blowing a hurricane at the time, it was with difficulty that they escaped without injury from the flames.

A little daughter, of Joseph Crook, of Payson, about two years old, was playing around a fire which was burning out in the yard, when from some cause her clothes caught fire and she was terribly injured before the flames could be extinguished. Her right side and right leg were burned almost to a crisp.

The hard times have had a good effect in Utah. People who were formerly living from hand to mouth have turned their means from unprofitable channels to the purchase of several months' supplies. Wheat has risen from 30 to 67 cents per bushel in carload lots. The "hard times" have proven a blessing in disguise.

Utah's delegate to Congress, J. L. Rawlins, returned home for a few days on the closing of the special session of Congress. While in Utah he stated that he did not think the results of the past election would in any way affect Utah's prospects of gaining statehood during the regular session which has convened this month.

Governor West has received from the managers of the midwinter fair at San Francisco, California, an official request for Utah to make an exhibit. Several Utah establishments have already decided to be in the field, and it is anticipated that there will be general steps taken to aid the movement and that Utah will be well represented.

While a street car was making its northward run in the vicinity of Five Points, Ogden, November 14, the car ran into a herd of cows, striking one of the bovines, killing the animal and derailing the car. A number of passengers were aboard, but none were hurt. The conductor, however, was slightly injured by being thrown to the ground.

A team attached to a mower became frightened, at Payson, and ran away. Ed. Haymore was thrown from the machine and run over and badly bruised. His brother Millard became entangled in the machinery, was dragged, cut a gash in his face, had his shoulder blade torn out and several holes punched in his side by the feeders of the machine.

On November 13, Southwell's three-story brick store-building at Five Points, Ogden, was found to be on fire. The loss is about \$2,000, fully covered by insurance. Three hours previous a fire was raging in Christofferson's drug store near this building. That building and stock were consumed. The loss will reach about \$5,000, covered by insurance.